JOHN BARCLAY
HIS
VINDICATION
Will: Of the Interceſſion of Powler
SAINTS,
The Veneration of
RELICKS
AND
MIRACLES,
AGAINST THE
Sectaries of the Times.

BOOK II. CHAP. VII.

Engliſhed by a Perſon of Quality.

With Allowance. g:

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CONCERNING THE Intercession of SAINTS, The Veneration of RELICKS AND MIRACLES.

Book II. Chap. VII.

THIS one and the same Church of GOD, which, Triumphing in Heaven, enjoys the Fruits of its Victory; which, Militant on Earth, is expos'd to the Assaults of its Enemies; and which, freed from Danger, tho' not yet from Punishment, is cleansing by *Purgatory Pains*. And this whole Church is in Charity, because it is in GOD. Now 'tis the Office of Charity, that the Inferiors rejoyce at the Prosperity of their Superiors; and that the Superiors, as far as in them lies, be assistant to their Inferiors. We therefore give our Brethren, who are now in Heaven, what Honour we lawfully may, and in return desire

the Assistance of their Prayers, of which we often find the Effects. And as for those, who, being shut up in the Prison of *Purgatory*, cannot help themselves, we give them, what succour we can, by pouring forth our Prayers for them to the common Father of us all, who is well pleas'd with this Brotherly Affection, we mutually bear one another in him. But these Bonds of Love the *Sectaries* would have broken asunder. They say, that the *Saints* mind only their own Happiness, neither Hearing nor being any ways mov'd by our Prayers. To which they farther add; that, whatever help we expect from their Suffrages, we so much derogate from the Honour of CHRIST: They moreover affirm, that there are not (contrary to what we with the most Antient Fathers believe) any Punishments, by which such of the Elect, as are not yet perfectly clean, are Purify'd after Death. All these things are briefly to be asserted against them.

It has ever from the most Antient Times, been the Custom of the *Orthodox Church*, to request of the Blessed *Spirits*, the Holy *Martyrs*, and all others, whom the Majesty of Miracles manifested to be in the Fruition of GOD and Heavenly Joyes, that they would Pray for us to our Lord. What do ye, O *Sectaries*, dislike in this? The *Scriptures*, you say, teach it not. If I should answer, That neither do the *Scriptures* forbid it, what could you farther reply? Why, shall I not rather believe a thing to be lawful, which, not being prohibited by the *Scriptures*, is practis'd by the *Church*; than to be unlawful, because it is not expresly commanded in *Scripture*? But we seek not to shelter our selves under this Excuse. For we rely on the *Scriptures*, by which the Faithful are frequently commanded mutually to Pray for each other; and in which we often find Holy Men requesting the Prayers of their Brethren? 'Tis so, thou wilt say; but these were living Men, and desir'd the Prayers of the Living. Shew me, *Sectary*, this difference in *Scripture*, that 'tis lawful

to

to desire GODS Favour by the Prayers of Holy Men yet Living, and unlawful so to do by the Prayers of the Deceased, and I will yeild up the Cause. Certainly *Moses* was Dead, and so was *Samuel*, when GOD declar'd, *That they were wont to Pray for the* Jews, *Jer.* 15. *v.* 1. *Jeremiah* also was dead, when 'twas reveal'd to *Judas Maccabeus*, *That he Pray'd for the People and the Temple*, 2 *Maccab.* 5.

But thou wilt say, There is one *Mediator* between GOD and Men, which is CHRIST JESUS; Why then do ye make so many Mediators, so many Intercessors for us? There can scarce be a more stupid Argument: So that 'tis to be wondred, you should so often press to have it heard. There is indeed one CHRIST, by whose *Mediation* Salvation is granted; but *Mediators of Intercession* (such as we affirm the Saints to be) you your selves do not deny, that there are as many, as there are Believers. For do not you desire the Prayers of one another? And is not he, whose Prayers are desir'd, as much a Mediator for you, as the *Saints* are for us? Why therefore do you cry out, that we injure CHRIST? Why do you accuse us of esteeming his Merits insufficient? The Controversy lyes in this Point; whether we may desire the Prayers of that Person now triumphing in Heaven, whose Intercession we might lawfully have requested, when living here on Earth. This is, to wit, the great Injury, we do to CHRIST; this is our Impiety, this is our Forgetfulness of CHRIST's Passion.

But thou wilt reply, The *Saints* neither see, nor hear their Suppliants; that 'tis a very vain thing to Address our Discourse to these, who are so far off. Were it so, O *Sectary*, We *Catholicks* might indeed be accus'd of Folly, in taking such unnecessary pains to offer up our Petitions to those, who are, though not unworthy; yet wholly ignorant of the Addresses, made to them; yet this would not render us guilty of Impiety. But we are by *Scriptures*,

tures, Fathers, and the practice of the *Church* assur'd the contrary. *If* Moses, (says our Lord by the Prophet *Jeremiah*, Chap. 15. *v.* 1.) *and* Samuel *shall stand before me, my Soul is not towards this People.* Now how vain would this have been, had not *Moses* and *Samuel* then often stood before him, and been accustom'd according to the exigency of Affairs and Times, to intercede for the *Jews*. I omit its being most clearly said in the *Maccabees*, Chap. 15. That *Hieremias* and *Onias*, who were then departed out of this World, *Pray'd for all the People of the* Jews. And throughout the whole *Apocalypse* 'tis said, *That the Angels and Saints, do by the Power of God, behold these Earthly things.* Moreover the Angel *Raphael*, (as we find it in *Tobias*, Chap. 12.) when he was standing before Almighty GOD, *Offer'd up to our Lord the Prayers of* Tobias; 'tis not therefore to be question'd, but he heard them.

Finally, dost thou believe, that thou art wiser in this matter, than the much to be Venerated Primitive Church? Whose Custom and Doctrine in the time of St. *Augustine* and St. *Ambrose*, I shall in their words set before thee: *The Angels*, (says St. *Ambrose* in his Book, *De viduis*) *are to be Supplicated, who are given us for a Guard, of whom we may seem to challenge some sort of Patronage, from the Pledge of their Bodies. They can Pray for our Sins, who have with their own Blood wash'd away, what Sins themselves have had. For they are* GOD's *Martyrs, our Prelates, the Beholders of our Lives and Actions. Let us not be asham'd to use them, as Intercessors for our Infirmities; because they themselves well knew the Infirmity of the Body, even when they overcame it.* St. *Augustine* in his Book, *De cura pro Mortuis*, Chap. 4. has these words, *When ever therefore the Mind reflects on the Place, where the Body of a most dear Friend is Buried, if this Place be more over Venerable for the Name of some Martyr, the Affection of the Remembrer recommends by its*

Prayers

Prayers the beloved Soul to the ſame Martyr, which Affection, *ſhewn to the Deceaſed by their moſt dear and faithful Friends, undoubtedly profits thoſe, who, whilſt they were living in the Body, deſerv'd, that ſuch things ſhould after this Life be profitable to them.* There is in this no Exclamation; no Apoſtrophe. Theſe Fathers ſincerely and plainly declare their own and the Churches ſenſe.

I would here (ſays my Author) willingly Addreſs my Diſcourſe to the *Almoner* of the moſt Serene King of *Great Britain*. Him does the King; him do many others believe; and he is ſo often in fault, as he cauſes others to offend. Let him therefore conſider, how great his Error is in denying it to be St. *Auguſtin*'s Opinion, that the Martyrs ſhould be Invocated. In his anſwer to the Apology of the moſt Illuſtrious Cardinal *Bellarmine*, he ſpeaks thus. *Now we conſent to St.* Auguſtine, *that the Body of the Protomartyr ſhould be conveniently Honour'd, ſince Almighty GOD was pleas'd to work ſome Miracles by it: But that he wrought thoſe Miracles by the Invocation of Saints, is an Addition of the Cardinals own: For the Martyrs are not Invocated by St.* Auguſtine. Nay, the Martyrs are Invocated by St. *Auguſtine*, unleſs we refuſe to believe *Auguſtine* himſelf: For what can be plainer than that Sentence, *'Tis not to be doubted, but the Affection of the Faithful profits the Deceaſed, when they recommend their Souls to the Martyrs.* Why do you perſuade the King, why do you perſuade your ſelf otherwiſe? I call upon the Martyrs, whom you will not have call'd upon; I willingly with Reverence beſeech them, that they would obtain for you from our Lord this Faith, which you reject, and that the laſt Night may not cloſe your Eyes, before you have abjur'd the darkneſs of *Hereſy* in the Light of the Church.

James Stuart the 1*ſt*.

But we are commanded in the *Scriptures* to have recourſe to GOD. Why then ſhould we Addreſs our ſelves to *Saints*? O brave new Wiſdom! Was the

Church

Church Ignorant of this? Did not the Fathers know it? Nay, we are admoniſh'd, that we may very much be aſſiſted by the Prayers of good Men; and when we repair to the Saints, we go to GOD. – For far be it from us to expect any thing from the *Saints*, but what they ſhall obtain for us of our Lord. They can do nothing of themſelves. We deſire nothing from them but their Prayers. And why ſhould St. *Peter* and St. *Paul*, famous for the Purity of their Lives, and their triumphant Conſtancy at their Death, be leſs prevalent Advocates with Almighty GOD, than ſuch contemptible Wretches, as you, or I, who are daily guilty of new Offences?

What ſhall I ſay of the Angel, whom GOD has plac'd as a Guardian over every one of us? Would'ſt thou have an Aſſiſtant of ſo great Power, and ſo great Splendour, be Unſaluted? Would'ſt not thou of thy own accord recommend thy ſelf to him, to whom thou art committed by Almighty GOD. But ſome of you indeed deny, others are ignorant, that there are any ſuch Spirits preſent with us. I have ſeen an Aged *Sectary*, who, though fierce, and daily diſputing againſt us, yet deny'd, he had ever before heard it to be the *Papiſts* Opinion, that there was an Angel Aſſign'd for the keeping of every particular Perſon. Nor is to be doubted, ſaid he, but this Fiction had its Original from the Domeſtick and Familiar Gods of the *Gentils*. Forbear, *Sectary*, thy ill Language. We have this Belief from the *Holy Scriptures*, and not from the Fooleries of the *Heathen*. For that *People* and *Provinces* have their Angels, who take care of their Affairs, thou findſt in *Daniel*, Chap. 10. Where *Michael* is ſaid to be Prince of the *Jews*, another of the *Perſians*, and another of the *Grecians*. And that ſuch Spirits are given to every particular Perſon, we are Taught in St. *Matthew* Chap. 18. ver. 10. Where our Saviour ſays, *See, that he deſpiſe not one of theſe little ones, for I ſay to you, that their Angels in Heaven do always ſee the Face of my Father*

Father, which is in Heaven. Upon which place St. *Hierom* in his Commentary on St. *Matthew* has these Words, *Great is the Dignity of Souls, that every one of them from its first Being should have an Angel appointed for its Guardian.* The same Father on the Death of *Paula* says, *I take to witness our Lord* JESUS, *and his Saints, and the very Angel himself, who was Keeper and Assistant of this admirable Woman, that I speak nothing Partially, after the custom of Flatterers.*

But you complain of the Veneration and Respect, we give the Saints: Because GOD alone, say you, is to be Worshiped. And St. *Paul* in his Epistle to the *Colossians*, chap. 11. v. 18. Forbids *Christians* to be seduc'd in *the Humility and Religion of Angels.* In fine, the Angel which shew'd St. *John* the Vision of the *Apocalypse*, suffer'd not himself to be Worship'd by him. These Objections, O *Sectaries*, are frequently in your Mouths, and as often and as often answer'd by Us. To *Worship*, is a Word of dubious signification. Some *Worship* is due to GOD alone: Whoever bestows this on Man, Angel, or Saint, can never avoid being guilty of Idolatry. There is another *Worship*, or Reverence, Pay'd by the Inferior to the Superior, without either believing him to be GOD, or Venerating him as such. With this all Princes, Kings, Angels, and Saints are to be respected according to their Degrees and Dignities: The one, as the Images of GOD on Earth; the other, as the Domesticks of GOD in Heaven. And that thou mayst not doubt, but the Word *Worship* is in the Scriptures apply'd to those Honours, which may be Lawfully given to Creatures, thou findest it written of *Abraham*, *Gen.* 23. *v.* 7. *And* Abraham *Arose, and Worshipped* (Adoravit) *the People of the Land*, to wit, *the Children of* Heth. And of *Nathan* the Prophet 'tis said, 3 *Kings* ch. 1. v. 23. *And when he was come in before the King, and had Worship'd* (adoraſſet) *him, with his Face to the Ground.*

To the Words of the Apoſtle, forbiding the Humility and Religion of Angels, St. *Chryſoſtom* has long ſince anſwer'd in his ſeventh *Homily* on the Epiſtle to the *Coloſſians*, telling us, *That by theſe words is forbidden the* Hereſie, *which reputed Angels for Inferior Gods, as if by them, and not by* CHRIST, *we muſt be reconcil'd, and have Acceſs to the Father.* Which *Hereſie* was by the Antients attributed to *Simon Magus.*

Nor has St. *Auguſtin* more ſlightly anſwer'd the Argument, you bring out of the *Apocalypſe*, who in his 51*ſt.* Queſtion on *Geneſis*, ſays, that from the Majeſty of the Expreſſions, which the Angel us'd (for he had before ch. 1. v. 11. ſaid, in the Perſon of our Lord, *I am the firſt and the laſt*,&c. St. *John* thought, 'twas Chriſt, and not an Angel, that ſpake to him. And that the Angel therefore forbad St. *John* to give him the Honour, which was due to Chriſt. Others, and thoſe very great men, thus expound it, that St. *John* err'd not in Worſhipping the Angel; but that the Angel refus'd to receive this Honour from St. *John*, who was an Apoſtle, a Prophet, and moſt dearly Beloved by JESUS CHRIST: So that there was on both ſides an Holy Humility, both in the Giver and in the Refuſer of this Worſhip. Now this indeed is both eaſie to Prove, and not hard to Believe. For can we imagine, St. *John* to have been Ignorant, that GOD alone, and no Angel, is to be Worſhip'd with *Latria*, or Divine Honour? Or can it be thought, that he underſtood not, with what ſort of Reſpect Angels were to be Venerated, who was not only CHRIST's Apoſtle, but his Beloved, who, leaning on the Breaſt of our Lord at his laſt Supper, was there taught the Myſteries of his Divinity, to whom our Saviours Mother was recommended as his own; and who at that very time, when the Myſteries of the *Apocalypſe* were reveal'd to him in the Iſland of *Pathmos*, had been above threeſcore years Preaching the Goſpel through the

the World? Canſt thou conceit, that the *Chriſtians* were till that time Ignorant, whether, or after what manner Angels are to be Reverenc'd; or that the very Apoſtle knew not this, who, Teaching, Preaching, and writing the Goſpel, was believ'd by all *Chriſtians*?

If therefore St. *John* offer'd the Worſhip of *Latria* to the Angel, undoubtedly he believ'd him not to be an Angel, but our Lord. But if he knew him to be an Angel, 'tis certain, both that he gave him not Divine Honour, and that 'tis lawful in ſuch Manner to Worſhip the Angels, as he then did. For 'twere ridiculous to ſay, that our Lord had not till then reveal'd to *Chriſtians*, what ſort of Reſpect ſhould be given to Angels, whom before that time all the Apoſtles, except St. *John* alone, were by Martyrdom taken out of the World. But let us ſuppoſe, what is moſt abſurd, that St. *John* the Apoſtle knew not, what no *Chriſtian* ought at that time to have been ignorant of, to wit, what Reverence was to be ſhewn to Angels; 'twas yet at leaſt ſufficient for him to have been once inſtructed in it by the Angel. But we find him notwithſtanding, again attempting the ſame. For when (as we have it *Chap.* 19.) St. *John* fell down to worſhip, the Angel refus'd it with theſe words: *See thou do it not, for I am thy fellow Servant.* Nevertheleſs, we find St. *John* again (chap. 21.) falling down to worſhip him, and again hearing the ſame words from the Angel. Was St. *John* ſo ignorant of CHRIST's Laws? Doſt thou think he had ſo ſoon forgot, what he had but a little before learnt of the Angel? Nay, this repeated falling down of St. *John* at the Angels feet ſufficiently ſhews, that this pious veneration of his Friends and Meſſengers is not unacceptable to Almighty GOD.

We therefore together with the Church, and the Pſalmiſt, ſing; But to me, O GOD, thy Friends are become honourable exceedingly. We admire their happineſs, we deſire their help. But thou, O Sectary,

ſhouldſt thou meet ſome Holy Martyr, or ſome one of the Order of Prophets, or of the Choirs of the Angels, ſhouldſt thou ſee him, ſhouldſt thou ſpeak to him, what Countenance wouldſt thou put on, what Words, what Geſture wouldſt thou uſe? For however thou deny'ſt, that they dſt now appear in this manner, yet wilt thou never deny, but that they may ſo do, if Almighty GOD ſhall ſee it fit? Wouldſt thou act with ſuch a Spirit, as if he were thy equal? Or wouldſt thou not rather ſhew him Honour, that is, in the ſenſe, of which we here ſpeak, *worſhip* him? For certainly thou, who art often mov'd with human Greatneſs, couldſt not forbear venerating that Dignity, which is far more ſublime than all Earthly Honour. Why therefore may we not honour them, whom wa ſee not, yet we know them to be, and to be happy, united to GOD, the Friends of GOD, triumphing in a moſt ſecure Immortality? Why ſhould it be unlawful to have the ſame Reſpect for thoſe we ſee not, which we may lawfully have for thoſe we ſee?

Nor are you contented only to take away all Honour from the Souls of the Bleſſed, but you make war alſo on their Bodies. I tremble to relate how many Reliques of Saints you have ſcatter'd in the wind, thrown into the water, conſum'd with Fire; how often you have in ſcorn pluckt their ſacred Limbs out of the Gold, and Gems, in which they were incloſ'd, to expoſe them to Contempt. Poſterity will lament their loſs, we are aſham'd for the Infamy of our Age. For what caus'd all this Impiety, but that the Devils who ſet up Hereſie, no leſs hate the Sanctity of Reliques, by which they have been often tormented, than the *Antiochian Appollo* did the Bones of the Martyr *Babilas*, near which he was prohibited to give his Oracles.

I know what you would ſay; to wit, that our Idolatry could not be reſtrain'd but by the Deſtruction of thoſe things, which we worſhipt. Let us ſee, what I-

dolatry

dolatry this was, which muſt be cur'd by ſo deſperate a Remedy, or how we have in the Veneration of Reliques exceeded the Cuſtom of the moſt Primitive Church. If any Reliques of Saints are removed from one place to another, we make the Streets ring with Hymns and Pſalms; the action is performed with a great Conflux of People, who come to ſee and reverence theſe holy Remains. We diligently and devoutly apply our Handkerchiefs and Garments to the Coffin, or Bier, in or on which theſe Sacred Bones are laid, that ſecret Bleſſings may flow upon us. We divide their Bodies and Bones into Parts, that more may be partakers of their Happineſs and Help. We lay up theſe Reliques in the Churches, and under the Altars, from whence the moſt holy Sacrifice is diſpens'd, or enchaſe them in the richeſt Metals and Jewels. We often repair to them, ſupplicating Almighty GOD by theſe Pledges of his Friends, and ſometimes alſo craving the Interceſſion of them, whoſe Remains we behold. We proſtrate our ſelves, and kiſs this venerable Duſt, which heretofore ſerv'd Almighty GOD, and ſhall hereafter riſe again, be chang'd and reign with CHRIST. We believe that the Devils tremble, and are perplext at theſe holy Bodies, and that GOD is ſometimes pleas'd to aſſert by Miracles as well this our Piety, as the Honour of Reliques. I have the more at large declar'd this kind of Worſhip, that thou, O Sectary, mightſt know, Chriſtians are not aſham'd of their Profeſſion. We publickly own, that theſe things are done, and carefully obſerv'd by us. All which if we ſhall demonſtrate to have exactly practis'd in the firſt Ages of the Church, what remains, but that thou ſhouldſt wonder at thy having been ſo bewitcht by Hereſie, as to account this pious Cuſtom of thy Anceſtors for monſtrous.

How great Honour was by the Antients given to Reliques, thou mayſt learn from *Socrates* lib. 3. cap. 16.

from

from *Theodoret* lib. 3. cap. 9. and from *Sozomen* lib. 5. cap. 18. There thou wilt read, what a concourſe of *Chriſtians* there was, when in the Reign of *Julian* the Apoſtate the Bones of St. *Babilas* were to be remov'd from the Suburb *Daphne* to *Antioch*; and that *together with the Women and Children, rejoycing and ſinging Pſalms* they carried the Coffin. Yea, that *Every one of them going before began to dance*; and that there were preſent at the Solemnity *Men and Women, young Men and Maids, Old Men and Children*, *Evagrius*, (lib. 1. cap. 16.) writes, that the Bones of St. *Ignatius* were at the Command of *Theodoſius* the Great, Tranſlated with exceeding Honour to *Antioch*: *For which cauſe*, ſays he, *there is even to our Age kept a Solemn Feaſt of common Joy.* See, how great, and how much approv'd this Veneration was, of which 'twas thought fit to keep an *Annual Commemoration.* Thou findſt in St. *Hierom* againſt *Vigilantius*, that the Bones of the Prophet *Samuel* were in his time brought from *Palaſtine* to *Conſtantinople* by the Command of *Arcadius*. *All the Biſhops*, ſays he, *carried in a golden Veſſel thoſe Reliques, wrapt in Silk.* He adds, *That the People of all the Churches, went to meet the Holy Reliques, which they received with as much Joy, as if they had ſeen the Prophet preſent and alive*: *So that from* Palaſtine *even to* Chalcedon *the Swarms of People were joyn'd together, ſounding forth with one voice the Praiſes of* CHRIST. With what Reverence alſo the Bones of St. *Chryſoſtom* were receiv'd, when they were thirty five years after his Deceaſe Tranſlated to *Conſtantinople*, thou haſt related by *Theodoret*, a Writer of that Age; who in his Eccleſiaſtical Hiſtory (lib. 5. cap. 36.) ſays thus, *The Faithful Aſſembly of Men, making the Sea as it were a Continent by the Multitnde of their Ships, cover'd with the Lights the mouth of the* Boſphorus, *lying near* Propontis.

Nor mayſt thou ſay, that theſe were as Funural Honours, which were in this manner given to the Saints;

and

and that Reliques were not in that Age remov'd, unleſs it were from one Monument to another. Nay, *Sectary*, theſe Sacred Pledges were for the avoiding of danger, and the more Solemn Invocating of Almighty GOD, brought forth of the Churches, and ſometimes carried even into the Camp. *Evagrius* (lib. 1. cap. 13.) relates, That he ſaw the Head of St. *Simeon* the *Monk*, ſent to *Philippicus* the Emperors Son-in-Law, who deſir'd, that ſome Reliques of Saints ſhould be ſent him, *To the end he might more ſucceſsfully perform his Military Expeditions in the* Eaſt. And hence you ſee, that 'tis neither new, nor any way Injurious to the Saints, if their Reliques are divided into parts, that they may be diſtributed to many. For that *Simeon* was not Beheaded; but having dy'd a Natural Death, his Body was by the *Chriſtians* not Diſreſpectfully torn in Pieces, but Reverently and Piouſly divided. Thou readeſt moreover in St. *Auguſtin* (*de Civit. Dei*, lib. 22. cap. 8.) that the Reliques of St. *Stephen* were diſpers'd in ſeveral places up and down *Africk*, as at the *Tibilitan* Waters, in the Caſtle of *Synes*, at *Calama*, *Auduturas*, *Uzali*, and *Hippo*: That they were Reverenc'd, that *Miracles* were every where wrought at them, *By the Martyr, by the Martyrs help, at the Martyrs Requeſt*. Theſe are the Words of St. *Auguſtin*.

A perſon of very great Quality, but (alas!) a *Sectary*, in whoſe Preſence there was accidentally ſome Diſcourſe concerning this ſo great Conſent of our Anceſtors in Venerating *Reliques*; deſirous not to diſſolve, but captiouſly to elude this Argument, ſaid, that theſe were ſome Remains of the Idolatry, then newly Aboliſh'd; at which the Biſhops of thoſe times conniv'd, that they might not ſeem altogether to oppoſe the Peoples Inclination. O, whoever thou art, acknowledge the Vitiouſneſs of *Hereſie*, which forces her Patrons on theſe Abſurdities. For if this had its Original from the Evil

of

of Idolatry, and not from *Christian* Vertue, why did the Bishops themselves not only suffer it in the People, but Instruct them in it, as a part of Religious Piety? Why did they refer the Rites and Solemnities of this Veneration to Almighty GOD, as their Author? Why also did GOD assert these things by Miracles? For thou mayst hear no Unlearned, nor Ignorant Person, but the great St. *Augustin*, who in his Confessions, (lib. 9. cap. 7.) says thus: *Then didst thou in a Vision discover to thy aforemention'd Prelate* (St. *Ambrose*) *in what place lay conceal'd the Bodies of thy Holy Mortyrs, St.* Protasius *and St.* Gervasius, *which thou hadst for so many years reserv'd uncorrupted in Secret, that thou mightst seasonably bring them forth to restrain a Feminine; but Royal Fury* (to wit, *of Justina Augusta*, Mother to *Valentinian*, who was an *Arian*, and a great Enemy to the *Catholicks.*) *For when these Bodies being digg'd up, and brought forth, were with fitting Honour Translated to* Ambrose's *Cathedral, not only those, who were tormented with unclean Spirits, as the same Devils confess'd, were Cur'd; but a certain Citizen also, well known in the City, who had been many years blind, having enquir'd, and being told the Cause of the Multitudes rejoycing, started up on a sudden, and desir'd his Guide to lead him thither: Whether being brought, he besought Admission to touch with an Hankerchief the Bier of thy Saints, whose Death was Precious in thy Sight. Which he had no sooner done, and put it to his Eyes, but they were presently opened.* The same St. *Augustin* in his Treatise of the City of GOD, (lib. 22. cap. 8.) has these words, *When Bishop* Projectus *brought the Reliques of the most glorious Martyr St.* Stephen *to the* Tibilitan *Waters, there was a great Meeting and Flocking of the People to that place in Honour and Memory of the Saint. There it happen'd, that a certain Blind-woman begg'd, she might be led to the Bishop, as he was carrying those Holy Pledges: She gave him some Flowers, which she had brought along with*

with her: They were again return'd to her: She put them to her Eyes, and immediatly saw. All the Company being in a maze, she joyfully led the way alone, having now no need of any one to guide her.

In the same place he relates many very great Miracles; and, as he says, well known to himself, wrought in several places at the Reliques of St. *Stephen*: Amongst the rest, five rais'd from the Dead, some of which carri'd to the Reliques, whilst to others their Garments, having first touch'd the Reliques, were apply'd to them after their Deaths.

How would ye, *O Sectaries*, hiss at these Stories, related in the same Stile, and after the same manner, were they Penn'd by any Writer of these Times; when as now, through Veneration to so great an Author, ye Blush at them? Recollect thy self, *O Sectary*, and thou wilt see, that the Bones of the Martyrs were taken up, not through any Idolatrous Custom, but by the Command of Almighty GOD. Thou wilt see, that 'tis not only a lawful, but also a Pious Action, to apply Clothes and Handkerchiefs to their Bodies; and from such an Application both to expect Help, and desire it. Thou wilt see in fine, that all these things are, as right and sincere, approv'd by *Miracles*.

These Reliques we either depositе under the *Altars*, or lay up in Beautified Coffers: And both these according to Antient Custom. St. *Hierom* against *Vigilantius* has these words. *Is it therefore ill done of the* Roman *Bishop, to offer Sacrifices to our Lord over the Venerable Bones, as we esteem them, of St.* Peter *and* St. *Paul, who are Dead; though in thy Opinion 'tis only useless Dust?* And in the same place he says of the same *Vigilantius*; *He grieves, that the Reliques of the Martyrs are cover'd with costly Vails, and not rather bound up in Rags, or Hair-cloth.*

We go also to the places, where these *Reliques* are kept, there to Pray to GOD, or speak to the Saints, and falling down, we Kiss their Sepulchres. These things also we have from Antient Institution. For St. *Hierom* calls *Vigilantius a Monster*, deserving *to be Banish'd to the farthest parts of the Earth*, for daring to write these words: *The Souls of the Martyrs therefore love their Bodies, and hover about them; and are always present, lest, if an Orator should perhaps come, they, being absent, might not hear him.* Now who can believe, either that *Vigilantius* would have written those things, had it not been at that time usual with the *Christians* to crave the Martyrs Intercession at the Places, where their Reliques were reserv'd; or that the most Learned St. *Hierom* would have been so highly offended with *Vigilantius* for scoffing at this Practice, had not he, who was educated in the Church, and throughly vers'd in Antiquity, well known, that this was Piously to GOD's Honour, and with the Churches Approbation, perform'd by *Christians*. The same St. *Hierom* in the Life of St. *Hilarion* writes thus of one *Constantia*, whom he calls, *A most Holy Woman: She was wont to watch whole Nights at his* (St. Hilarion's) *Sepulchre, and there to Discourse with him, as if he were present to hear her Prayers.* And St. *Augustine* in his Treatise of the City of GOD, (*lib.* 22. *ch.* 8.) relates, that one *Pauladia* was by a very great Miracles Cur'd of a most dreadful Disease, who, says he, *Went to make her Prayers to the Holy Martyr St.* Stephen.

We believe in fine, That at the presence of such *Reliques*, the Devils are vex'd and tormented. Nor mayst thou therefore call us simple and credulous Coxcombs. For in this we have the Church for our Mistress, and the most Antient Fathers for our Authors. *Was the Emperor* Constantine, *says St.* Hierom *against* Vigilantius, *guilty of Sacriledge in Translating to* Constantinople *the Holy Reliques of St.* Andrew, *St.* Luke, *and St.* Timothy,

in

in whose presence the Devils roar? There is a remarkable Passage in St. *Augustin's* 137 Epistle to the Clergy and People of *Hippo*, which I will for thy sake, O *Sectary*, here transcribe. *GOD indeed, who created all things, is every where, being contain'd or included in no place, and he must by all true Worshipers be Worship'd in Spirit and Truth; that hearing in Secret, he may also Justify and Crown in Secret. Nevertheless as to those things, which are visibly known to men, who can search into his Counsel, why these Miracles are Wrought in some places, and not in others? For the Sanctity of the place where the Body of Blessed* Felix *of* Nola *is Buried, is known to many, whether I desir'd, that they* (to wit, *Boniface* the Priest, accus'd of an hainous Crime, together with his Accuser) *should go, because from hence it may more easily and Faithfully be written to us, what shall be manifested in either of them. For we know, that in* Milain *at the Sepulchres of the Saints, where the Devils wonderfully and Terribly Confess; a certain Thief, who came to that place with a full intent to deceive by Swearing a Falshood; was forc'd to confess his Theft, and restore what he had stolen.*

The Matter being sufficiently asserted by such eminent Persons, by so Antient a Practice and Belief: I shall conclude with the Opinion of *Gennadius* of *Marseilles*, which he himself thus delivers among the Ecclesiastical Decrees (*Lib. de Eccles. Dogmat. cap. 73.*) *We believe, that the Bodies of the Saints, and especially the Reliques of the Blessed Martyrs, are most sincerely to be Honour'd, as Members of CHRIST; and that the Churches call'd by their Names, are with most Pious Affection and Faithful Devotion to be frequented, as Holy Places, Dedicated to Divine Worship. Whosoever shall oppose this Sentence, is not to be thought a* Christian, *but an* Eunomian *and* Vigilantian. Tell me, *Sectary*, if *Gennadius* had liv'd in this Age, would he not have added you to *Eunomians*

and *Vigilantians*, and ſaid: *He is not to be thought a* Chriſtian, *but a* Puritan *or* Proteſtant?

Matters are ſo connex'd, that, whilſt we aſſert one thing, we at the ſame time Plead for another. For you deny all Belief to Miracles, which you ſay to have ſeen frequent in the Churches Infancy; but that now, the *Chriſtian Faith* being Eſtabliſh'd, they are ceas'd. But conſider, O *Sectary*, that this Faith was in St *Auguſtin*'s time receiv'd and ſettled throughout the World: And that the frequency of Miracles was then ceas'd, by which the Foundations of the Church in the Apoſtles time Encreas'd; and yet He, as thou ſeeſt, acknowledges, that Miracles were wrought in his Age, eſpecially at the Reliques of the Saints, nor that only in theſe Places, we have already cited; but in many others alſo. *Likewiſe*, (ſays he, *Lib.* 1. *Retract. cap.* 13.) *Whereas I ſaid in my Book concerning true Religion: That theſe Miracles were not permitted to continue to our Times, leſt the Soul ſhould always ſeek viſible things, and Mankind now grow cold by their frequency, which was heretofore inflam'd by their Novelty: This indeed is true; for they do not now when Hands are laid on the Baptiz'd, ſo receive the Holy Ghoſt, as to ſpeak with the Tongues of all Nations: Nor are the Sick now Cur'd by the Shaddow CHRIST's Preachers, as they paſs along: The ſame may be ſaid of ſuch other things, as were then done, and have ſince manifeſtly ceas'd. But what I ſaid, is not ſo to be underſtood, that no Miracles ſhould be now believ'd to be done in the Name of CHRIST. For I my ſelf, when I writ that very Book, well knew, that a Blind-man in the City of* Millain *receiv'd his Sight at the Bodies of certain Martyrs there; with ſeveral other Miracles, of which there are even in our Times ſo many wrought, that we can neither know them all, nor reckon thoſe, which we know.* In the ſame Book (*ch.* 14.) he ſays: *In another place, having related the* Miracles *which our Lord* JESUS *did, when he was here in the Fleſh, I added theſe words:* You will ſay, why are not theſe

theſe things done now? *And anſwered*, Becauſe they would not move, if they were not wonders; and they would not be wonders, if they were frequent. *Now this I ſaid, becauſe neither all thoſe, nor yet ſo great Miracles are now wrought; and not, becauſe there are now none at all.*

He has related alſo at large the Miracles of his Age in his Tract of the City of GOD, (*lib.* 22. *cap.* 8.) What, how great, and how many are the Miracles there recited! And thoſe indeed certain, clear, done in his own Memory, and of which he himſelf was for the moſt part alſo a Witneſs. Nor did he commit to Writing all, that he then knew to have happen'd, being in a manner overcome with their Multitude. For he ſays, *The deſire, I have of finiſhing, according to my Promiſe, this my Treatiſe, permits me not to mention all, I know of this kind; and without doubt moſt of my Friends, who ſhall happen to read, what I have here ſet down, will be ſorry that I have omitted ſo many, which they know, as well as I. Whoſe pardon I now beg, deſiring them to reflect, what a Toil it would be for me to do that, which the Work, I have here undertaken, will by no means allow. For to ſay nothing of others, ſhould I but ſet down the Miraculous Cures, wrought by his Martyr, the moſt glorious St.* Stephen, *in the Town of* Calama, *as alſo in our own, it would require the Writing of many Books, and yet they would not all be collected.*

Why therefore ſhould our Age be thought deſtitute of Miracles? What uſe was there then for them, which may not happen now? What Scripture, what word of GOD baniſhes from us theſe VVorks of the Almighty? If thou have regard to thoſe frequent, and, as I may ſay, daily Miracles, by which the Church was in her beginning aſſerted, they were already, as St. *Auguſtin* confeſſes, ceas'd in his time; but as for ſuch, as are more ſeldom, though no leſs certain, neither was that Age, nor

nor is ours, without them. But 'tis no wonder, you would have those Miracles remov'd from the Minds and Eyes of Men, by which your Cause is overthrown: since there are none wrought amongst you, but such, by which you may learn that you are in Error; since you are Enemies to Holy Relicks, at which CHRIST often does these Supernatural Works; since lastly as many Miracles, as are wrought amongst us, are so many Thunderbolts of Almighty GOD, by which he confounds your *Heresy*.

The End of the Seventh Chapter.

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